

# MOOR LANE MORE TORAH

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PURIM EDITION

IN MEMORY OF MORDECHAI DAVID BEN NAFTALI TVI



## The Misplaced Finger

By Rabbi Moshe Stamler



Sometimes people snatch victory from the jaws of defeat. On other occasions they snatch defeat from the jaws of victory. Esther had worked hard to set up the first and then the second feast. She had Haman where she wanted him, and finally the king asks her the question 'Who is this who has dared to do this?' At this point victory is within grasp. And yet, she seems to snatch defeat from the jaws of victory! Says the Talmud, Esther raised her hand and pointed her finger directly at Achashverosh! Why did she do this? What got into her?

The Vilna Gaon explains: when the righteous make requests of people, they understand Who is really running the show; the real address for their request is the One Above, and their thoughts are directed to him. Esther's subconsciousness got the better of her. She knew that

Achashverosh was in this plot as much as Haman was. She was only too well aware of his wickedness. And so, when she was asked 'Who is your enemy? Who is causing you all this distress?' in her thoughts she was pleading to be saved from both these men and her finger pointed at the one of them who had asked the question. Along came a Malach and moved her hand to point to Haman before Achashverosh noticed.

**"At this point, victory is within grasp. And yet, she seems to snatch defeat from the jaws of victory!"**



With this idea, Rabbi Yosef Salant explains a famous but puzzling gematria. When our father Yaakov sent gifts to his brother Esav, he also sent a message: 'I lived with Esav'. The word 'garti' [I lived] can be rearranged to 'taryag' equalling six hundred and thirteen. 'I have kept the six hundred and thirteen mitzvot'. But was Esav good at anagrams? [If the photographer asks for 'a board slime', will the bride and groom re-arrange the letters to get 'a broad smile'?] No. This part of the message was not meant for Esav. In his words to his brother, the righteous Yaakov was couching a message to his Creator: I have followed Your word; please save me in the merit of my virtue. Yaakov understood who was calling the shots, and in his message to his brother was a deeper message to the One whom Tsadikim are always talking to.

If Tsadikim can speak to Hashem when they are speaking to people, we can at least speak to Hashem when we are speaking to Hashem! ♦

# HAPPY PURIM

IN MEMORY OF MORDECHAI DAVID BEN NAFTALI TVI

## Who Was Sleeping?

By R' Y Salomon



A poor Jew from Jerusalem was very worried: Pesach was just around the corner, and he still had no money to buy even the basics for Yom Tov such as matzah wine etc. Dejected he went to the Bet Hakeses for Mincha. His heart opened up in tefillah and he cried out to Hashem. He had extra kavana in **ברך עלינו** the Bracha for sustenance, to the extent that he didn't realise he was saying it somewhat out loud.

A wealthy American gentleman overheard the man praying with such kavana begging for parnasa

(sustenance). After davening he approached him and said "I overheard your tefillah; why don't you come to my hotel room and I will give you something". He gave him enough for Pesach and to last for the following few months.

Later that day the man told his friends about the yeshua (salvation) he experienced in merit of his tefillah and how the American had saved him. They asked "Did you get his number or address?" He replied, "No. What do I need it for? I don't need to ask him for money: Hashem gives me all I need including this, and when I next need something, I know exactly where to go."

The megillah relates:

"בלילה ההוא נדדה שנת המלך" That night, the king's sleep was disturbed" 6:1 This passuk has two explanations: the first, usually regarded as is the literal

interpretation is that Achashverosh couldn't sleep. However, the Gemara in Megillah 12: explains it actually means the sleep of the King of the world, as if to say (kaviyachol) Hashem couldn't sleep that night. The passuk implies that Hashem so to speak (kaviyachol) awoke to save His nation.

The Maharal explains the second interpretation is in fact the literal translation, because everything that occurs is from and only from Hashem. But He makes it appear as if it is people's actions, so the passuk states 'hamelech' which can also refer to Achashverosh.

There are many other such instances in the megillah, and in fact its entirety is seeing the yad Hashem and how it is Hashem and only He who runs the world ♦

## One Against the Other

By R' Namir Cohen



There's something unique about the מצוה of remembering about עמלק: Mitzvos usually involve thought,

deed or action. This מצוה involves all three: remembering using with the spoken word; not forgetting in one's thoughts; erasing in action.

The ראשי תיבות in בעל הטורים says the phrase זאת בספר ושים באזני (שמות י"ז: י"ד) is גמטריא - a fly. This is also the גמטריא of טוב. As עמלק are compared to a fly that sucks out the blood of Yisrael. Amalek aims to suck out all goodness. רש"י in "אשר קר" explains the words כי תצא in 3 ways:

טומאה impurity קרי

'קר' coldness, indifference

'מקרה' coincidence

They aim to inject these traits in us.

Looking back at what brought עמלק and enabled them to attack Bnei Yisrael, we see that it was after Yisrael doubted the השגחה, Divine providence – 'Is G-d in our midst or not' – and also after they were weak in their Torah study, as Rashi comments as the reason for Amalek's coming to fight.

In כי תצא Amalek is mentioned after the prohibition of cheating and using false weights, which indicates indifference to others, like a fly that attaches itself to a wound. עמלק tried to poison Bnei Yisrael in their weak points. And then היש ה' בקרבנו led to them poisoning Bnei Yisrael with 'מקרה', attributing everything to coincidence.

Weakness in Torah study – which is the antidote to the evil inclination – (רמב"ם) led to טומאה – impurity. (סוף איסורי ביאה

Coldness about others money, dishonesty, led to general קרירות indifference.

So, if עמלק's power came about due to our weakness in these three areas, which allows the 'fly' to 'feed off our wounds', surely, strengthening those

areas would cancel the power of עמלק

The following fascinating gematria expands on this idea: the בני יששכר quoting the חיד"א points out that the גמטריא of two negative spiritual forces סמא-ל & לילית are both 611. The גמטריא of the three positive qualities תורה, גמילות חסדים and יראת ה' (תפילה) are also each 611. These three positive qualities correspond to thought, speech and action. Prayer is primarily thought-based. Torah is speech. Chessed is action.

So במחשבה (יראת ה') תפילה would encounter the lack of belief "היש ה' בקרבנו", hence the לא תשכח תורה מצוה which is in יצה"ר counters the דיבור (זכור)

במעשה (מחיה) which is גמילת חסד counteracts dishonesty.

So, through דיבור מחשבה, we will take the strength of קליפת עמלק and present the qualities which are its antidote, as the equal numerical value represents.

♦



## עשרת בני המן תש"ז. ר' שר שלו' עפג'ין

שלוש אותיות ת' ש' ז' כתובות באותיות זעירות בשמות עשרת בני המן במגילת אסתר יש בהן רמז לאשר אירע בשנת תש"ז. בשנת תש"ו כמחצית השנה לאחר סיום מלחמת העולם השנייה נפתח משפט נירנברג המפורסם דנו בו את גדולי הפושעים הנאצים במהלך המשפט שנמשך כשנה הובאו עדויות מסמרות שיער על מעלליהם של הנאשמים הם הוכרו כרבי טבחים אכזריים שרצו להשמיד להרוג ולאבד את כל היהודים.



בחודש תשרי תש"ז נשפטו אחד עשר מהם למות בתליה אחד מהם גרינג התאבד ערב לפני ביצוע פסק הדין ביום הושע"ר תש"ז ביום שבו מתרחש הדין בין ישראל לאומות העולם וישראל יוצאים בלולביהם להודיע שנצחו בדין בוצע גזר הדין עשר מרצחים הובלו לעמוד התליה אחד הצוררים בדרכו אל החבל לא יכול להתאפק בעתוני התקופה מתואר הצורך שטרייכר נגרר אל עמוד התליה כשמבט פראי בעיניו והוא קורא בזעם חג הפורים 6491.

תליית עשרת בני המן אלו רמוזה בצורה מופלאה במגילת אסתר על הגמרא [מגילה ד"ו] זממו אל תפק זו גרממא של אדום שאלמלי הן יוצאין מחריבין כל העולם כולו כותב רבינו יעקב עמדין בהגהותיו "גרממא רצה לומר גרממא היא אשכנז שלנו" בשמות עשרת בני המן מופיעות שלש אותיות זעירות ת' זעירא [במילה פרשנדתא] ש' זעירא במילה פרמשתא ז' זעירא במילה ויזתא אותיות אלו מצטרפות למילה תש"ז שנת תלייתם של עשרת הצוררים מזרע עמלק. (מורשת אבות).

## סיבת שמחתם של ישראל בראותם תכלת מרדכי.



הנה בשעה שהמן הרכיב את מרדכי על הסוס הלא מכיון שנצטוו ללבוש בגדי מלכות פשט מרדכי את בגדי עזמו והמן העיז ללבוש את אותם הבגדים שפשט מרדכי למען לא יכירו מי הוא זה אשר מנהיג את הסוס והיה אפשר לטעות שזהו מרדכי אמנם מכיון שפשט שמרדכי לא פשט את הציצית וכשראו והביטו על הרוכב שלבוש ציצית הבינו מיד שהרוכב הוא מרדכי הצדיק ומזה עצמו היתה להם צהלה ושמחה. (אהל משה – פורים עמ' תקפ"א בשם הגר"י אייבשיץ זצ"ל).

## מהו שיעור ה"לבסומי" בפוריא, מקור למשתכרים בליל פורים.



בשו"ע סי' תרצ"ה ס"ב פסק חייב איניש לבסומי בפוריא עד דלא ידע בין ארור המן לארור מרדכי ופליגי באחרונים בשיעור זה י"א שפ"י שמתוך שיהא שתוי לא יוכל לחשב שברוך מרדכי הוא כגימטריא של ארור המן. (מג"א שם סק"ג בשם י"א, ב"ח בשם האגודה סק"ב). וי"א שישתכר עד שלפעמים יטעה לומר במקום [ברוך מרדכי ארור המן] להיפך. (ב"ח שם בשם צידה לדרך). וי"א שלא יבדיל בב' ההטבות שהקב"ה עשה האחת גדולת מרדכי והשני מפלת המן. (ט"ז שם סק"א, ביאור הגר"א עהשו"ע שם בד"ה חייב). וי"א שהיה פיוט בנוי על יתד ובתים והיה בסוף בית אחד החרוז ארור המן ובבית השני ברוך מרדכי והיה מתחלף בכל פעם וצריך שישתה עד שלא ידע להבחין מתי אומר כל דבר. (אבודרהם בשם בעל המנהגות). וי"א דאין צריך להשתכר כ"כ אלא ישותה יותר מלימודו וישן ומתוך שישן אינו יודע בין ארור המן לברוך מרדכי. (רמ"א שם). וי"א קבלה מקדמונים שכל מקום שנזכר בגמרא חייב צריך להמית עצמו על זה ומטו ביה גם בשם הגר"א ז"ל שהיה משתכר בפורים כפשוטו עד לסכנה כי מחייב איניש לבסומי בפוריא וחייב כמו מתחייב בנפשו. (שדי חמד ח"א מערכת ח"ת כלל צ"ב). – וי"א שהמצוה להשתכר היא גם בליל פורים. (מחזור ויטרי אות תש"ה עמ' 385). כדמשמע מהפיוט ליל שיכורים הוא זה וכו' בליל זה ישכרו כל היצורים וכו' בליל חג פורים.



# Two Days, Two Battles

By R' Shmuel Oppenheimer



At the end of megillah it says that the Jews in all places battled on the Thirteenth of Adar and rested on the Fourteenth and celebrated on the Fourteenth.

In Shushan they had an extra day – the Fourteenth for battle and celebrated on the Fifteenth. So, to this day most places celebrate on the Fourteenth but Shushan and the like celebrate on the Fifteenth.

Why did they get extra day of miracles?

Why do we also to some degree celebrate Shushan Purim (no hesped or ta'anit/tachanun etc.)?

I once heard the following explanation: Megillah has two righteous heroes and two evil people: Achashverosh and Haman were evil; Mordechai and Esther were righteous. What do they each represent?

When Esther invited them for two nights in a row to party, Achashverosh asked Esther what she was after.

She replied 'if my nation were just being sold into slavery, I would have kept quiet because it is not worth bothering the king for that...

Achashverosh said "mi who ze – who is this?" She said, "Haman the evil (hara hazeh)."

Why did she say it's not worth bothering the king to save the whole nation from slavery? That's pretty bad?!

And why did Achashverosh ask who is that who dared to do that? We know Haman came to him and offered him lots of money to destroy the Jews!

The Gemarah in Megillah says that the reason why the Jews were destined for destruction in that generation – had they not repented – was because they benefitted from the feast. The Gemarah asks 'But what about everywhere else

a merit. They were worthy to have one miraculous day of defeating their numerous enemies.

In Shushan by contrast they had two sins which both turned to merits, so they had the two days of miracles – the 13th and fourteenth, which gives them Shushan Purim.

This explains why Shushan merited an extra day. The question is that only effects them; why do we all have the simcha of Shushan Purim to some extent?

The megillah is alluding to something much deeper here: There are two types of challenges we face in this world:

- 1) The challenge of the evil inclination for (yetser hara) for Gashmi'ut – physical desires – kina, ta'ava, kavod – jealousy, lowly desires and the pursuit of honour.
- 2) The spiritual/intellectual challenge of denying belief in G-d and divine providence – hashgacha pratit.

These two challenges are found in the megillah;

1) Achashverosh represents the physical yetser hara – Gashmi'ut – he caused the Jews to sin via the party – where they sinned with immorality.

Chazal tell us that Achashverosh was a fool and kept on changing his mind – Vashti, decrees against the Jews etc, he wasn't strong leader in that sense – he thought he could please everyone, and a leader who tries to please everyone is a fool.

He was a mighty king (he ruled over 127 countries) and with all that might he could have done something positive for the world – tikkun olam – yet he chose to engage in partying – and getting drunk. He asked his Queen

**“With all that might he could have done something positive for the world, yet he chose to engage in partying & getting drunk.”**



out of Shushan?' The Gemarah answers that they bowed down to an idol in days on Nevuchadnezzar.

So, all the Jews were guilty of the sin of idol worship, but the Jews of Shushan had an extra sin – they had benefitted from feast.

When they repented through teshuva me'ahava – repentance from love – Kimu vkiblu Ha'yehudim – which is the highest level, then even sins done with intent turn into merits! Their aveirot turned into merits – zechuyot.

If so, the Jews from everywhere only did one sin and that turned to



Vashti – [whom without he would never have been king] to come into the party in an extremely lowly manner – only because he was drunk. He then killed her and looked for a new wife in a despicable manner announcing to the whole world what a man of low desires – baal ta'ava he is. That was his essence and what he represented – the yetzer hara hagashmi [physical].

2) Haman on the other hand was the opposite: he represented the yetzer hara haruchni [spiritual]; he wanted everyone not to believe in Hashem and to bow down to him.

In opposition to these two forces, we have Mordechai and Esther.

1) Esther battled the yetzer hara hagashmi; her mission was to be surrounded by Gashmi'ut and yet not be affected by it – she was the queen in the palace. When her turn came to be taken to Achashverosh, 'lo biksha davar' – she didn't ask for anything. According to some opinions she was married to Mordechai and so it was adultery for her to be married to Achashverosh. But the Gemara tells us that she didn't sin, because she gained no enjoyment from this situation, her sole focus was on saving the Jews. A person can be surrounded by Gashmi'ut but not be affected.

2) Mordechai on the other hand had

to fight for Emunah: he never bowed down – lo yichra v'lo yishtachave. He is referred to as being Mordechai Hayehudi, and the Gemara tells us that kol hakofer be'avoda zara – anyone who denies idol worship is called a Yehudi. So, Mordechai annulled the decree for the Jews to be wiped out primarily in spiritual ways by fasting and praying.

There were two spiritual wars going on at the same time: the Yetzer hara gashmi represented by the king was countered by Esther, and the Yetzer hara ruchni represented by Haman was countered by Mordechai.

There is a fundamental difference between these two evil inclinations: whilst someone who has the Yetzer hara gashmi and is enslaved to his desires, he can still have Emunah and believe; he just cannot overcome his desires. Yet someone with yetzer ruchni is cut off from Hashem. He does not have the believe which is a prerequisite for a relationship with G-d. When Esther came to the feast, she told Achashverosh: we have been sold to be killed and destroyed – the Jews were set to be destroyed in a spiritual sense. Ve'ilu lavadim nimkarnu – if they were just going to become slaves – to their physical desires – then I would remain silent, because that which you represent and

believe in – being enslaved to desires – is not spiritual destruction. But now that Haman is going beyond that and is uprooting our belief – our Emunah – that is something which Achashverosh had not signed up for, and so he was shaken up and asked who was behind this – he was a fool – a tipesh, not a non-believer – kofer. Esther tells him that it is Haman hara hazeh – who is pure evil – not just the physical evil inclination – but the spiritual inclination of denial.

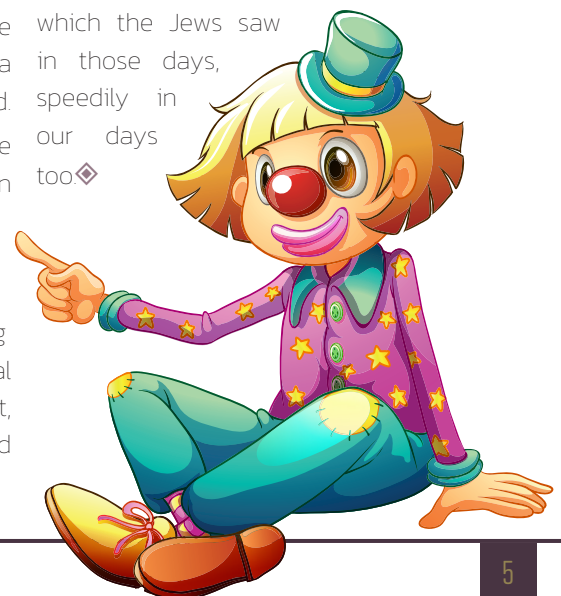
So, Achashverosh tells them to defend themselves in these spiritual battles. Everyone had one day to rectify the sin of bowing down to the idol. In Shushan they had an extra day to rectify the sin of the party.

The Jews did total teshuva and overcame both sets of challenges and so it turned into celebration for every generation. We can always overcome these two distinct challenges.

We celebrate with the Mitzva of Megillah which is the praise and thanks needed to bolster our faith – Emunah. And with the Mitzvot of feasting and rejoicing along with matanot la'evyonim (gifts to the poor) and mishloach manot (gifts to increase friendship) we sanctify the physical world with mitzvot.

We show that with both our intellect and our actions we can sanctify Hashem.

May we merit to see the salvation and miracles of Hashem which the Jews saw in those days, speedily in our days too ♦



# Hints of the Future

*By Rabbi Moshe Stamler*

There is a remarkable connection which has been drawn between the Nuremberg trials after World War Two and the ten sons of Haman. Here is an article by Rabbi Yaakov Asher Sinclair, kindly reprinted with Ohr Somayach's permission.

It is followed by an equally remarkable series of gematriot worked out by R' Moshe Chaim Hassan of Gibraltar and reproduced from his sefer on the Megilla 'Machaze Moshe', where he shows how the gematriot of the war criminals hanged equals the gematriot of the ten sons of Haman.

## Nuremberg 1946

On 1 October 1946, after 216 court sessions, the International Military Tribunal at Nuremberg delivered its verdicts sentencing the leaders of the Nazi party to death by hanging. The author of the following account, Kingsbury Smith of the International News Service, was chosen by lot to represent the American press at the execution of ten of those leaders.

*Nuremberg Gaol, Germany*

*16 October 1946*

*International News Service*

*...Julius Streicher made his melodramatic appearance at 2:12 a.m.*

*While his manacles were being removed and his bare hands bound, this ugly, dwarfish little man, wearing a threadbare suit and a well-worn bluish shirt buttoned to the neck but without a tie (he was notorious during his days of power for his flashy dress), glanced at the three wooden scaffolds rising menacingly in front of him. Then he glanced around the room, his eyes resting momentarily upon the small group of witnesses. By this time, his hands were tied securely behind his back. Two guards, one on each arm, directed him to Number One gallows on the left of the entrance. He walked steadily the six feet to the first wooden step but his face was twitching.*

*As the guards stopped him at the bottom of the steps for identification formality, he uttered his piercing scream: 'Heil Hitler!'*

*The shriek sent a shiver down my back. As its echo died away an American colonel standing by the steps said sharply, 'Ask the man his name.' In response to the interpreter's query Streicher shouted, 'You know my name well.'*

*The interpreter repeated his request and the condemned man yelled, 'Julius Streicher.'*

*As he reached the platform Streicher cried out, 'Now it goes to G-d.' He was pushed the last two steps to the mortal spot beneath the hangman's rope. The rope was being held back against a wooden rail by the hangman.*

*Streicher was swung suddenly to face the witnesses and glared at them. Suddenly he screamed,*  
**'Purim Fest 1946.'**

Streicher had been a Nazi since early in the movement's history. He was the editor and publisher of the anti-Semitic newspaper "*Das Strummer*." In May of 1924 Streicher wrote and published an article on Purim titled



"Das Purimfest" (The Festival of Purim). In order to publish his vitriolic attack Streicher must have had a good deal of knowledge about Jewish thought and practice. However, we can only speculate to what extent he was aware of the remarkable parallels between Haman and his own execution. However, they are indeed striking:

*"And the king said to Esther the queen, 'The Jews have slain and destroyed five hundred men in Shushan the capital, and the ten sons of Haman... Now whatever your petition, it shall be granted; whatever your request further, it shall be done.'*

*Then said Esther, 'If it please the king, let it be granted to the Jews that are in Shushan to do tomorrow also as this day, and let Haman's ten sons be hanged upon the gallows.'*" (Esther 9:12-14)

If Haman's ten sons had already been killed, how could they be hanged?

Our Sages comment on the word "tomorrow" in Esther's request: **"There is a tomorrow that is now, and a tomorrow which is later."** (Tanchuma, Bo 13 and Rashi, Shemot 13:14).

In the Megilla, the names of Haman's ten sons are written very large and in two columns. This is in distinct contrast to the style of the rest of the Megilla. The left-hand column contains the word v'et (and) ten times. According to our Sages the word v'et is used to denote replication. The inference is that another ten people were hanged in addition to Haman's ten sons.

If we examine the list of Haman's sons three letters are written smaller: the taf of Parshandata, the shin of Parmashta and the zayin of Vizata.

Those three letters together form taf-shin-zayin, the last three numbers of the Jewish year 5707, which corresponds to the secular year 1946, the year that those ten Nazi criminals were executed.

The Nuremberg trials were a military tribunal and thus the method of execution was usually by firing squad. The court, however, prescribed hanging. Esther's request **"Let Haman's ten sons be hanged"** echoes down the ages. Equally uncanny is that the date of the execution (October 16, 1946) fell on "Hoshana Rabba" (21 Tishrei), the day on which G-d seals the verdicts of Rosh Hashana for the coming year.

As the Megilla recounts, a decree that the king has sealed cannot be rescinded, and thus Achashverosh had to promulgate a second decree to allow the Jewish People to defend themselves. In other words, that first decree was never nullified.

Our Sages teach us that eventually the Jewish People will return to G-d either voluntarily, or if not, G-d will raise up another despot whose decrees will be "as severe as Haman" (Sanhedrin 97b).

When we look toward the place of our original encounter with Haman and see the rise of a fanatic whose rhetoric rivals our most vicious enemies, we should remember that history most often repeats itself for those who fail to learn its lessons.

# Nuremberg Trials Gematriyot

Gematriot from 'Machaze Moshe' by R' Moshe Chaim Hassan of Gibraltar: the gematriot of the war criminals hanged in the Nuremberg trials equals the gematriot of the ten sons of Haman:

<b>Wilhelm Frick</b>	וילהעלם <sup>1</sup> פריך <sup>2</sup>	=	1442	=	ואת פרשנדתא
<b>(Anton Brunner)</b>	אנתון ברונער	=	1035	=	(פרשנדתא)
<b>Fritz Sauckel</b>	פריץ סאוקל	=	577	=	ואת דלפון
<b>Arthur Seyss Inquart</b>	ארטור זייס אינקווערט	=	949	=	ואת אספתא
<b>Julius Streicher</b>	יוליוס סטרייכער (+2)	=	1094	=	ואת פורתא
<b>Alfred Jodl</b> [also same letters]	יאדאל	=	46	=	[ואת] אדליא
<b>Hans Frank</b>	האנס פרענק	=	616	=	[ואת] ארידתא
<b>Ernst Kaltenbrunner</b>	ערנסט קאלטנברונר	=	1428	=	ואת פרמשתא
<b>Joachim Von Ribbentrop</b>	יואכים ון ריבנטרוף	=	688	=	ואת אריסי
<b>Wilhelm Keitel</b>	וילהאם קיטל	=	632	=	ואת ארדי
<b>Hermann Goering</b>	הארמן גערינג	=	632	=	"
<b>Alfred Rosenberg</b>	אלפרד רסנבארג	=	831	=	ואת ויזתא

1 מים סופי=600

2 כף סופי=500

3 Although also hinted at in the text, Brunner was executed on May 24, 1946.

4 Sentenced to hanging at the Nuremberg trials, but committed suicide in prison